

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. II. 7.

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THE GIFTS AND BLESSINGS OF GOD.

A MORMONITE FLABBERGASTED.—A short time ago as a gentleman, residing in a town not a hundred miles from Shrewsbury, was returning home, he was accosted near his own door by one of those persons calling themselves Latter-day Saints, who offered him a tract. After some little conversation, the gentleman entered his house and was followed into his parlour by the Saint, when, the door and window being carefully closed, the following dialogue took place.—*Gent.* : Well, now you are here I should like to become acquainted with the doctrines of the sect that you belong to.—*Saint* : They are easily explained—we are in possession of the Book of Mormon which supersedes the Bible, and teaches us to do wonderful things—to perform miracles.—*Gent.* : Indeed, well what can you do?—*Saint* : We can remove mountains, we can make the blind to see, the lame to walk, and the deaf to hear.—*Gent.* : Wonderful, indeed, can you do anything else?—*Saint* : Yes, truly—we can cure the sick without the aid of a physician, and we can speak in an unknown tongue.—*Gent.* : But am I to understand that when you are sick you can cure yourself, and can you interpret this unknown language after you have spoken it?—*Saint* : No; but my brother can cure me, and he can interpret the language that I have spoken.—*Gent.* : Well now, suppose you met with an accident, and were severely bruised, could you cure yourself and immediately get rid of all the marks?—*Saint* : No, I could not cure myself, but my brother could effect an immediate cure for me, and there would not be a trace of the bruises left.—*Gent.* : Indeed! What you tell me is so wonderful that I am desirous of testing your brother's powers. So saying, he closed with the Saint, and with a flush hit between the eyes, knocked him down; and as similar causes produce like effects, the astonished Saint was no sooner on his legs than he was again felled. The same process was followed up until the battered Saint, unwilling to become a martyr to his faith in the Book of Mormon, earnestly entreated for mercy, when he was permitted to rise, and the doors being opened, he was dismissed with a smart application of a boot to that part which is said to be the seat of honour, and with this consolatory piece of advice—"There my saintly friend, go at once to thy brother, and get thyself cured of thy bruises; and when he has restored thy sight, and eradicated all traces of thy punishment from thy disfigured visage, which thou sayest he can do immediately, return to me, and I promise thee that I will become as good a saint as thyself." Whether the severe ordeal through which the Saint had passed, produced any wavering in his faith, or that his brother was not sufficiently indoctrinated in the Mormonite method of healing, we (not having been enrolled in the army of Latter-day Saints) have no means of ascertaining; but, we understand that this persecuted Saint was seen some days afterwards with one eye in deep mourning, and the other somewhat obfuscated.—*Shropshire Conservative, Jan. 14.*

A paragraph characterized by more undisguised malignancy than is the above, seldom appears in the journals of the day. There is an infidelity of sentiment, and a spirit of coarse brutality, pervading the whole, which are equally repulsive to every inspiration of true religion, and revolting to every feeling of humanity. The para-

graph does discredit to the writer's head, and reveals the foulness of a heart of which none need envy him.

In the same journal is the report of "a splendid Banquet to Brother William Butler Lloyd, the first Orange Mayor of the loyal borough of Shrewsbury." At this banquet was proposed a toast which "is always received with enthusiasm amongst Orangemen, and especially when the brother is present," being that of the "Grand Master of the Loyal Orange Institution of Great Britain." The "Grand Master, Brother T. J. Ouseley," who happens to be no other than the editor of the *Conservative*, in responding to the toast, and in enlightenment of the "gentlemen in the room, not connected with the Order," and who "had asked themselves the question—What is Orangeism?"—the "Grand Master," in answering to the toast, said that he had "great pleasure in being enabled to give them an insight into the character of the Order," that "of all institutions or societies in the world, the Orange is without question the best. It is not like some, founded for pecuniary purposes, and others solely for conviviality and good fellowship, it is founded, as the worthy chairman so truly stated, on the Bible." The "gentlemen in the room, not connected with the Order," may have been satisfied with the "Grand Master's" explanation, and it may be that Orangeism "is founded on the Bible," but when gentlemen out of "the room, not connected with Orangeism," read the "Grand Master's" speech in the *Conservative*, in the next column to that which contains an account of "A Mormonite Flabbergasted"—when outside gentlemen read this, would not serious thoughts cross their minds; that Orangeism was not such a super-excellent Order as the "Grand Master" editor had represented? Or would they think that the "Grand Master" must have put off his Orangeism, as he put off his banquet garments, before he sat down to inform his readers of a poor "Mormonite Flabbergasted," or if he wrote not the chapter himself, before he inserted it in his journal, without disclaimer or animadversion? Impartial readers must have thought one or the other of these things.

Any one acquainted with the faith of the Latter-day Saints will at once perceive that the relation in the *Conservative* is a gross misrepresentation of principle, for no Latter-day Saint would converse

as one is there stated to have done, because such sentiments in relation to the gifts and blessings of God, the Bible, and the Book of Mormon, are utterly unlike the doctrine of the Church of Jesus Christ of Latter-day Saints.

But leaving the "Grand Master" to develop the Orange theory in his own peculiar manner, a few remarks upon the continuity of what are termed supernatural gifts, and for which few but Latter-day Saints contend, may be appreciated by some, who, like this Salopian editor, and his ferocious country "gentleman" friend, imagine that Jehovah is not now well pleased to manifest His power extraordinarily.

A question presents itself at the outset—For what are the supernatural manifestations of God given to man in any generation? The most direct answer which occurs to my mind, is given by St. Paul—"The manifestation of the Spirit is given to every man to profit withal." 1 Cor. xii. 7. Now how can these manifestations or gifts profit a man? Let us first consider the gift of healing, the one ridiculed and despised in the *Conservative*.

How can the gift of healing profit a man? Not at all, directly, if he is healthy and sound. But if he were sick of a fever, as the Apostle Peter's wife's mother was, then the gift of healing would be very profitable and acceptable. If a man were a leper, as was the man whom Jesus met when he came down from the mountain, where he delivered his famous Sermon; or afflicted with the palsy, like the centurion's servant; or blind, like the two men whose eyes Jesus touched; or withered in limb, like the man whom Jesus healed on the Sabbath day; or impotent, like the man at Bethesda's pool; or lame from birth, like the man who sat at the temple gate; or afflicted with a running sore, like the woman who touched the hem of the garment of Jesus; then the gift of healing would by no means be despised, but would be prized as a most desirable blessing.

If a man were bitten by a venomous reptile, as was Paul when shipwrecked on Melita, then the realization of the glorious promise of Jesus—that believers should take up serpents, without harm, would surely be coveted earnestly, as one of the "best gifts."

If anything of a poisonous nature were given in malice to a man, or accidentally partaken of by him, then the promise of

Jesus to Gospel believers—"if they drink any deadly thing, it shall not hurt them," would be truly appreciated.

If a man were being imposed upon by a fair-faced professing friend, then "the discerning of spirits" would be a decided blessing.

If a man were in danger from a combination or conspiracy of wicked men, then the gift of prophecy, or of revelation from God, would be undeniable profit to him.

Neither is the ministration of angels by any means to be despised. The Apostle Peter, when imprisoned by Herod, and he and the other Apostles, when imprisoned by the Sadducees, were liberated through the instrumentality of angels. The Apostle Paul, when bound for Rome, and in danger of shipwreck, was visited in the night by an angel, and informed that the vessel, but no life, would be lost, providing all kept in the ship. These manifestations were clearly profit to those who received them. And would not similar manifestations be equally profitable now to men in similar circumstances? He who would answer in the negative must think again, if he desires any credit for common sense.

Now in all the above supposed instances, it will be very readily seen how the gifts of God profit men. Surely no one who possesses the least claim to be called a Christian will deny that these gifts and manifestations were enjoyed in ancient times, and were given for the comfort and profit of the recipients. No, probably few will deny this, but men have strange notions as to the continuity of these gifts and manifestations among believers. But is there any reason why these things should not be enjoyed now? Not the slightest. Men are sent into this world that they may become more fully acquainted with evil, and be made more perfect through suffering. But in order that they may be saved, or in other words, in order that they may overcome the evil, instead of being overcome by it, the Almighty assists them by His power, and this power is manifested in various ways, some of which I have mentioned. It would naturally be expected that if man were left to himself, to grapple with evil unassisted, he would be altogether overcome by it, and then the designs of His Creator would be frustrated. This idea is as fully borne out by the Scriptures, as it is by reason, and the experience of men. Consequently the

gifts and manifestations of God are necessary to aid man's perfection.

The next thing to be considered is—Is the nature of all men similar? If so, they all need similar assistance to enable them to overcome. As far as observation and experience are concerned, no other conclusion can be come to but that all men are of like passions, though those passions may be variously modified by sectional habits and customs, and differing circumstances. And if all living men are of like passions, analogy would teach us that all men who have lived, who do live, and who may live, were, are, and will be of like passions. Scripture is entirely coincident with analogy on this point. The Apostle Paul informs us that God "hath made of one blood all nations for to dwell on all the face of the earth." And every child knows that Scripture declares all men the children of one earthly, and one heavenly Father. Then two thousand years separation by time, or two thousand miles separation by space, cannot impair in the least the claim which all men have equally on the assistance of the Almighty. Therefore we cannot conclude otherwise than that all have a naturally equal right to similar blessings from the hands of God.

The question now narrows down to this principal point—As all men are of one family, and are sent here for one purpose, and consequently have naturally equal right to assistance from their one Great Parent, it necessarily follows that if they do not receive similar assistance and blessings from Him, the fault lies either with Him or with them.

As regards the fault lying with the Almighty, it can only do so upon two principles—either He is a changeable being, or He knows, by His far-seeing wisdom, that it will be to men's advantage if these blessings are withheld.

On the first principle the Bible most unhesitatingly assures us that God does not withhold any blessings from men. The Prophet Malachi informs us that He does not change. Jesus Christ says that God is more willing to give blessings to men than men are to receive them. The Apostle James inform us that with God there is no variableness, nor shadow of turning. The Apostle Peter declared, contrary to his early prejudices, that God was no respecter of persons, but that in every nation he that feared God, and wrought righteousness, was accepted of

Him. On the question of changeableness or partiality, then, doubt may be banished.

As to whether God sees it wisdom to withhold His blessings, it may be answered—undoubtedly He does, independent of the actions of those who desire the blessings, but not independent of the circumstances in which those persons are placed. When we recall to our minds that man was sent here to experience evil as well as good, we must conclude that if the power of God were fully, accorded to Him on every occasion, he would have no trial, no experience of evil, and consequently would pass his probationary state here without attaining to that perfection in knowledge which was desirable. The Apostle Paul had an affliction which he called a "thorn in the flesh, the messenger of Satan to buffet me." "For this thing," says Paul, "I besought the Lord thrice that it might depart from me, and he said unto me, my grace is sufficient for thee; for my strength is made perfect in weakness." Paul had a correct idea of the reason why his prayer was not answered—"lest I should be exalted above measure through the abundance of the revelations." The revelations given to him were a blessing, enlightening and comforting his mind, and imparting to him knowledge which he could not otherwise have obtained. The withholding of the answer to his prayer in regard to the removal of the "thorn in the flesh," was also a blessing, for by reading his history we learn that Paul was as liable as many others to be "exalted above measure," and then to be overbearing, and imperious. The Lord Jesus, partaking of the nature of man, was exceedingly sorrowful previous to his crucifixion, and he prayed more than once—"O my Father, if it be possible, let this cup pass from me; nevertheless not as I will but as thou wilt." His desire was not granted. Why? Because his Father saw it wisdom that Jesus should suffer, that the great atonement might be made for the sins of mankind. But here a distinction should be made—though God may see it wisdom, in exceptional circumstances, to withhold blessings desired, yet it does not necessarily follow that blessings desired should always be withheld, nor that whole generations of mankind should pass away without receiving any of those manifestations which were so liberally granted in ancient times. If it were so, those men would be borne down by the evils with

which they had to cope, instead of overcoming them, and being made perfect by the contact. Considering this, then, it cannot be concluded that the fault is with God, either with regard to His impartiality and unchangeableness, or the exercise of His wisdom, that His gifts and blessings are not experienced among men universally.

When generations of mankind pass away without enjoying the gifts and blessings of God, as did the ancients, the fault must be in man. What is the first cause of failure in obtaining these blessings? Unbelief. Jesus said they should follow the believers. He himself could not do many mighty miracles in his own country, because of the unbelief of the people. The Apostle Paul declares that "without faith it is impossible to please God." And it was a constant maxim of Jesus and his Apostles, that according to a man's faith, he should receive. Here, then, we discover the grand cause why the absence of these gifts and blessings constitutes such a marked characteristic of the popular religions of the day—the people do not believe in these gifts and blessings, consequently they never name such things in their supplications to God, and, as may naturally be expected, God does not bestow them, for it is not His custom to cast pearls before swine, nor to give the children's meat to dogs, although He is full of goodness and compassion.

Many other Scripture references in favour of the conclusions I have come to in this brief article might be adduced, but probably sufficient has been written to show to a reflecting mind that there is no solid reason why the gifts and blessings of God should not be enjoyed now as in ancient times, notwithstanding the opinions of "Grand Masters," editors, "gentlemen," doctors, lawyers, divines, or any other class of men. It betrays a low, infidel, and irreverent spirit when a man sneers at the gifts and blessings of God, whether enjoyed or withheld; and the same spirit is manifested when those who contend for these gifts are derided, much more when they are treated with brutal violence, and taunted for a sign from God. How offensive must such ungodly characters as do this, appear in the pure sight of Jehovah. Verily they have their reward.

In conclusion, I would recommend a study of the following extracts from the Book of Mormon, in which extracts there is more Gospel than many editors or preach-

ers write or speak in the whole course of their lives—

“And the Gentiles are lifted up in the pride of their eyes, and have stumbled, because of the greatness of their stumbling block, that they have built up many churches; nevertheless, they put down the power and miracles of God, and preach up unto themselves, their own wisdom, and their own learning, that they may get gain, and grind upon the face of the poor; and there are many churches built up, which cause envyings, and strifes, and malice.—2 Nephi xi. 14.

“And again, I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them. For behold, to one is given by the Spirit of God, that he may teach the word of wisdom; and to another, that he may teach the word of knowledge by the same spirit; and to another, exceeding great faith; and to another, the gifts of healing by the same spirit. And again, to another, that he may work mighty miracles; and again, to another, that he may prophesy concerning all things; and again, to another, the beholding of angels and

ministering spirits; and again, to another, all kinds of tongues; and again, to another, the interpretation of languages and of divers kinds of tongues. And all these gifts come by the spirit of Christ; and they come unto every man severally, according as he will. And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ. And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, to-day, and for ever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men.

“And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief. And wo be unto the children of men, if this be the case; for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the power and gifts of God. And wo unto them who shall do these things away and die, for they die in their sins, and they cannot be saved in the kingdom of God; and I speak it according to the words of Christ, and I lie not.—Moroni x. 1, 2.

JOHN JAKUES.

HISTORY OF JOSEPH SMITH.

(Continued from page 77.)

[September, 1837.]

At a Conference of the authorities of the Church, and of the Saints in the House of the Lord at Kirtland, September 17th, Bishop N. K. Whitney said the time had arrived when it became necessary for him to travel, and [he] necessarily must have an agent to act in his absence agreeable to the provisions made in the revelations, &c., and nominated William Marks, who was elected agent to the Bishop by unanimous vote.

George W. Robinson was unanimously elected General Church Recorder in place of Oliver Cowdery, who had removed to Missouri.

After taking into consideration the situation of Zion and the Church in gene-

ral, the Conference decided that it was of great importance to the cause of truth in general, and the prosperity of the work, that the Bishop and his Counsellors send abroad their memorial to all the Saints throughout the land, as well as to all well-wishers to the cause of Zion, and that their appeal go forth in the name and by the authority of the Church, to all the Saints scattered abroad.

The same evening, the Elders assembled in Conference, in the House of the Lord, when I addressed them on the subject of the gathering of the Saints in the last days, and the duties of the different Quorums in relation thereto.

It appeared manifest to the Conference, that the places appointed for the gather-

ing of the Saints were at this time crowded to overflowing, and that it was necessary that there be more Stakes of Zion appointed, in order that the poor might have a place to gather to, "wherefore it was moved, seconded, and voted unanimously that President Joseph Smith, junior, and Sidney Rigdon, be requested by this Conference to go and appoint other Stakes, or places of gathering, and that they receive a certificate of their appointment, signed by the Clerk of the Church."

Elder William Marks, who had previously been appointed agent to the Bishop, being called upon, arose and said that he would comply with the request of the Church, and the Lord being his helper he would discharge the duties thereof to the best of his ability. After which the Elders present who were in a situation to travel were called upon to number themselves, and there were numbered one hundred and nine, and they were divided into eight companies in the following order—number one to thirteen, called the first company, were appointed to travel East; No. 13 to 26 were to travel South-east; No. 26 to 39, South; No. 39 to 52, South-west; No. 52 to 65, West; No. 65 to 78, North-west; No. 78 to 91, North; No. 91 to 104, North-east. Five being left after this division, No. 105 was appointed to travel with the company going South-east; No. 106, with the company; 107, South; 108, East; 109, with the North company. It was further appointed that those who might desire to travel a different course from the one which was appointed to the division to which they belonged, might have the privilege of changing with one of another division. And lastly it was appointed that the different divisions hold their own meetings to make such arrangements as they should think proper in relation to their journeying.

Agreeable to the vote of the Conference on the 17th, Bishop Whitney and Council issued their memorial from

Kirtland, Ohio, September 18th, 1837.

To the Saints scattered abroad, the Bishop and his Counsellors of Kirtland send greeting—

Whereas the Church in Kirtland has taken into consideration the affairs of the Latter-day Saints in general, having opportunities of making themselves acquainted with the situation of the Saints throughout the continent, together with very flattering

prospects of the prosperity of the cause of God in our land, and also of the peculiar condition of the city of Kirtland, which is a kind of first-fruits of the cities which the Lord has begun to build unto Himself in these last days, it has been deemed of great importance to the prosperity of the cause of truth in general, that the Bishop and his Counsellors send abroad this their memorial to all the Saints throughout the land, as well as to all well wishers to the cause of Zion, in this our most happy country.

It is a fact well known, that the Saints in the city of Kirtland have been called to endure a great fight of affliction for the truth's sake, and to bear a heavy burden in order that the foundation of the kingdom of God might be laid on a sure and certain basis, so that the prophetic vision of Daniel might most certainly be fulfilled, that this kingdom might break in pieces all other kingdoms, and stand for ever. The exertions of the enemy to prevent this, have been very great; and through their great exertions, they have given to the Saints great trouble, and caused them much expense. In addition to this, they have had to publish the word of the Lord, which has been attended with great expense. These, together with building the House of the Lord, have embarrassed them very much; for when subscriptions failed, they went on and accomplished the work of building the house themselves, plighting all that they had, property, credit, and character, and by these means accomplished this great work which is the wonder and admiration of the world. This they have done in faith, believing that, as the multitude of Saints increased, their liberality would abound towards those, who, regarding nothing but the salvation of the world, have thus exposed themselves to ruin, in order that the work of the gathering might not fail. And besides all this, there have been a large number of poor who have had to receive assistance from the donations of the Church, which have tended to increase its embarrassments; and now so numerous are the Saints grown, that it is impracticable for them all to gather to the places which are now appointed for this purpose.

The Church in Kirtland has, therefore, required at the hand of our beloved brothers Joseph Smith, junior, and Sidney Rigdon, (men who have not thought their lives dear unto them, in order that the cause of God might be established,) Presidents whom God has appointed to preside over the whole Church, and the persons to whom this work belongs, that they should go forth, and lay off other Stakes of Zion, or places of gathering, so that the poor may have a place of refuge, or places of refuge, in the day of

tribulation which is coming swiftly on the earth. All these things will be attended with expense. Feeling ourselves under great responsibility by virtue of our office and calling in the Church of God, we present this our memorial to all the Saints, making a most solemn appeal to the feelings, benevolence, and philanthropy of all the Saints into whose hands this our memorial comes; in faith and confidence that this appeal will not be made in vain.

It is the fixed purpose of our God, and has been so from the beginning, as appears by the testimony of the ancient Prophets, that the great work of the last days was to be accomplished by the tithing of His Saints. The Saints were required to bring their tithes into the store house, and after that, not before, they were to look for a blessing that there should not be room enough to receive it. See Malachi 3rd chapter, 10th verse. Our appeal, then, to the Saints is founded on the best of testimony, that which no Saint will feel to gainsay, but rejoice to obey. The Saint of God will rejoice in all that the Lord does, and in doing all that the Lord requires. The sacrifice of righteousness which the Lord requires will be offered with a willing heart, and ready mind, and with great joy, because they are accounted worthy to offer up sacrifice for His name.

In making this appeal to the benevolence of the Saints of God, we do not only take into consideration the situation of the poor, the embarrassments of the Stake of Kirtland, but also their own interests, for every Saint has an equal interest in building up the Zion of our God, for it is after the Lord has built up Zion, that He will appear in His glory. Psalm cii. 16. We all look for the appearing of the great God and our Saviour Jesus Christ, but we shall look in vain, until Zion is built, for Zion is to be the dwelling place of our God when he comes. Joel iii. 21. Any one who will read this chapter with attention, will see that it treats of the last days, and of the Zion of the last days. How, then, is the Lord to dwell in Zion, if Zion is not built up? This question we leave with the Saints to answer. The salvation of the Saints one and all depends on the building up of Zion, for without this there is no salvation, for deliverance in the last days is found in Zion, and in Jerusalem, and in the remnant whom the Lord our God shall call, or in other words, in the Stake which He shall appoint. Joel ii. 32. It is in Zion where the Lord is to create upon every dwelling place, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night. It is upon the glory of Zion, that there will be a defence. It is in Zion that there shall be a tabernacle for a shadow in the day time

from the heat, and for a place of refuge, and for a covert from storm and from rain. Isaiah iv. 5, 6. It is upon the walls of Zion, where the watchmen shall see eye to eye. Isaiah lii. 8.

Whatever is glorious, whatever is desirable, whatever pertains to salvation, either temporal or spiritual, our hopes, our expectations, our glory, and our reward, all depend on our building up Zion according to the testimony of the Prophets, for unless Zion is built, our hopes perish, our expectations fail, our prospects are blasted, our salvation withers, and God will come and smite the whole earth with a curse. Hear, then, O ye Saints of the last days! And let this our appeal have a favourable reception among you. Let every Saint consider well the nature of his calling in the last days, and the great responsibility which rests upon him or her, as one to whom God has revealed His will; and make haste not only to the relief of Kirtland, but also to the building up of Zion. Let every man and every woman give heed the very instant that they embrace the Gospel, and exert themselves with energy to send on means to build up Zion, for our God bids us to haste the building of the city, saying the time has come when the city must be pushed forward with unceasing exertions, for behold, the day of calamity draweth nigh, and unless the Saints speed the building of the city, they will not escape.

Be admonished, then, O ye Saints! And let not covetousness, which is idolatry, nor worldly ambition hinder you; but gather up your gold, and your silver, and all the means you have, and send on to the Saints who are engaged in this great work of building the Zion of God, that there may be a place of refuge for you, and for your children in the day of God's vengeance, when He shall come down on Idumea, or the world, in his fury, and stamp them down in his wrath, and none shall escape, but the inhabitants of Zion. What we say unto one, we say unto all, haste, haste, and delay not! for the hour of desolation does not linger, and with all the power that the Saints have, and with all the diligence they can use, they will scarcely escape.

The time is not far distant, when some of those who now deride and mock the Saints for devoting their all to build up the Zion of God, will bless their name for having provided a city of refuge for them and their children, regardless of the ravings of ungodly priests, and the mockings of a stupid and ignorant people. In the confidence which we have in the good sense and righteous principles of the multitude of the Saints, we send this our memorial in the name of our master, Jesus, believing that

this appeal will be received with great kindness, and will be attended to with untiring perseverance, until the object for which it has been sent shall be accomplished. And may the God of all grace pour out His richest blessings on your heads, and crown you with abundance, that the Zion of our God may flourish, and cease not, until the righteousness thereof shall go forth as the light, and the salvation thereof as a lamp which burneth, is the prayer of your brethren in Christ Jesus,

N. K. WHITNEY,
R. CAHOON,
V. KNIGHT.

About this time Elder P. P. Pratt, who was labouring in New York, published his *Voice of Warning*, consisting of 216 pages.

I started from Kirtland on the 27th of September, in company with brother Sidney Rigdon, to fulfil the mission appointed us on the 18th of September by a Conference of Elders, in establishing places of gathering for the Saints; brothers William Smith and Vinson Knight accompanying us.

October 1st. Elder Lyman Sherman was elected High Counsellor at Kirtland, in place of Jared Carter removed to Far West.

October 2nd. Samuel H. Smith was elected President of the High Council, and the Council voted that if a Counsellor absented himself from their meetings, without a reasonable excuse, he should be reported to the Church as a delinquent. The High Council of Kirtland voted that their Clerk grant licenses to the members of the Council (who wished to travel), signed by the President and Clerk.

We arrived at Terre Haute, Indiana, on the 12th, about midway from Kirtland to Far West.

My brother Hyrum's wife, Jerusha F. Smith, died on the 13th of October, while I was at Terre Haute, and her husband at Far West. She left five small children, and numerous relatives to mourn her loss, severely felt by all. She said to one of her tender offspring, when on her dying bed, "Tell your father, when he comes, that the Lord has taken your mother home, and left you for him to take care of." She died in full assurance of a part in the first resurrection.

October 15th. The High Priests' Quorum at Kirtland decided to take Doctor Sampson Avard's license, until he returns

and make satisfaction; and the High Council concurred.

October 18th. The High Council, and Presidents of the different Quorums, met in the Lord's House, Samuel H. Smith, Presiding, and after a lengthy discussion concerning existing evils, agreed that it was time to commence the work of reform, and voted unanimously to meet again in the Lord's House on Monday evening next; and invite the different Quorums to meet at the same time, and commence pruning the vine of God in Kirtland, and thus continue the work evening after evening, until it shall be wisdom to stay the hands.

PHINEAS RICHARDS, Clerk, H. C.

Sunday 22nd. The Church in Kirtland disfellowshipped twenty-two brethren and sisters until they made satisfaction for uniting with the world in a dance, the Thursday previous.

October 23rd. The High Council of Kirtland appointed Luke Johnson, Reynolds Cahoon, and John Gould, a Committee to visit John Johnson, junior, and see if he would desist from selling spirituous liquors to those who were in the habit of getting intoxicated, and report to the authorities of the Church those members who might drink spirits at his house. Also voted that the Church see that all difficulties and differences be settled as speedily as possible; and that unruly children be reported to their parents, and if they neglect to take suitable notice of it, then the parents shall be reported to the authorities of the Church, and dealt with accordingly.

Voted that we discountenance the use of Ardent Spirits in any way to sell, or to be brought into this place for sale or use.

PHINEAS RICHARDS, Clerk.

Sunday, October 29th. Nine more of the brethren and sisters were reported to the Church as having been engaged in the recreations of the 19th instant, and eleven of the thirty-one that had been reported made confession.

Brothers Noriss, Brewster, and others, presented a plan, for the better organization of the Church in temporal affairs, to the High Council, on the 30th October, stating that Moroni had appeared to Collins Brewster, &c. The Council decided that it was a trick of the Devil.

Most of those who were complained of, for the recreation on the 19th, and had not confessed, acknowledged their fault to the High Council on the first of November, and the remainder were required so to do, or be cut off from the Church.

November 2nd. The High Council voted that loungers about the streets should be attended to forthwith, and appointed a Committee of three for that purpose.

The Church in Kirtland voted to sanction the appointment of brother Phineas Richards and Reuben Hedlock, by the Presidency, to transact business for the Church, in procuring means to translate and print the Records taken from the Catacombs of Egypt, then in the Temple.

Having arrived at Far West some time in the latter part of October, or first of November, a meeting of some of the Church was called on the sixth to counsel on some affairs of the Church, which I attended with brothers Rigdon and Hyrum Smith. There were present Elders Thomas B. Marsh, Wm. E. McLellan, Lyman E. Johnson, William Smith, and Vinson Knight, from Ohio, the High Council of the Church, and some other Elders. Prayer by W. W. Phelps. Several topics were discussed, when it was unanimously voted, that it be recommended to the proprietors of the Corporation of Far West, to petition the Trustees of said Corporation to alter the streets or lessen them, so as to make each block contain four acres of ground, and each block to be divided into four lots. Also voted unanimously, that it is the opinion of this Council, that there is sufficient

room in this country, for the Churches to continue gathering from abroad; also that the building of the House of the Lord be postponed, till the Lord shall reveal it to be His will to be commenced.

Adjourned until early candle light, and met accordingly, when remarks were made by many of the authorities present, upon the previous disposition of the town plot, the purchase of land, &c. &c.; and all difficulties were satisfactorily settled, except a matter between Oliver Cowdery, Thomas B. Marsh, and myself, which was referred to us, with the agreement that our settlement of the affair should be sufficient for the Council.

W. W. PHELPS, President,
O. COWDERY, Clerk.

The High Council, and Bishop of Kirtland, met in the Lord's House, on Tuesday evening, November 7th, to discuss the question, "Who presides when the Presidents are absent?" but, upon discussion, were not able to come to any conclusion.

Thomas Burdick was appointed High Counsellor, in the place and absence of Phineas Richards; and Harlow Redfield, Clerk for the time being.

President Joseph Smith, senior, proposed that brother Phineas Richards be ordained under the hands of President John Smith and Bishop Whitney, and he was accordingly blessed for his mission.

PHINEAS RICHARDS, Clerk.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 11, 1854.

SALOPIAN BIGOTRY AND VIOLENCE.—Our readers will no doubt peruse with rather painful interest the first paragraph in our present Number. The object of Elder Jaques in his article appears to be to convey a correct idea concerning the privilege of mankind in all ages to be the recipients of the gifts and blessings of God, according to their faithfulness; and to show that it is both reasonable and Scriptural, that these gifts and blessings should be universally enjoyed; and that they are given, not for display or boasting, but for the comforting and encouraging of those who believe on the Lord, and endeavour to keep His commandments.

We are informed that the circumstance is much misrepresented in the *Conservative*. However, sufficient is given to show that the assault on the brother was one of cool and premeditated violence, and in the most open defiance of the law.

As far as we can recollect, this is the first recognition in an English newspaper, that physical arguments are commendable in opposition to the doctrine of the Church

of Jesus Christ of Latter-day Saints. From the spirit of this extract from the *Conservative*, we might be led to suppose that physical arguments are considered by Salopian editors and "gentlemen" as arguments of the most convincing kind; notwithstanding that most others editors and gentlemen consider that when a man resorts to physical arguments, it is a sure sign that he can produce no other kind of argument. It is natural, too, for all men to employ the best and most potent arguments they can command in support of their opinions. We conclude that the hero of the *Conservative* employed his best arguments when he invited a tract distributor into the parlour, carefully shut the door and window, and then assaulted and battered the unoffending herald of the Gospel of Christ. Most potent arguments, indeed! Such arguments are seldom employed, except against the truth.

It is lamentable to see such a wanton disregard of law and order, and humane feeling, exhibited in, and countenanced by, the public press. It omens ill for the advocates of truth and justice. But we trust that there is sufficient integrity amongst the British people to prevent the plague-spot from increasing, or extending its *Upan* influence in the land. Rather let the diseased portion be excised from the body of society. Anyhow truth will triumph eventually. For that blest day we ever pray.

A DIALOGUE BETWEEN MARTHA AND ELIZABETH.

BY ELIZA WILLIAMS.

(Concluded from page 72.)

PART II.

Elizabeth. Well, Martha, we have met again. I hope you are in good health.

Martha. I am quite well, thank you. I am glad I met with you, as I wanted to tell you how things are with me. I suppose you know that I have been baptized.

E. Yes, I heard of it some time ago, and believe me, I rejoiced. I also wanted to see you, to know how you get along with your friends. Do they oppose you much?

M. Yes, they do indeed. I was, certainly, somewhat prepared for it, from what you told me. Still it is hard to find your enemies to be those of your own household.

E. It is, but such things must be, for was not Jesus, our Lord and Master, persecuted and put to death. And our beloved Prophet had to suffer for the testimony of Jesus, and the word of God, and to endure persecution, even to the death. Then why should we complain? Though "I will not boast a martyr's might," yet I felt it very much when I became a Saint. But I am taking up the time, when I want to hear all about your entering the Church. I have no doubt

that you received the promised blessings.

M. I have, indeed, been greatly blessed. I now can rejoice in having a knowledge for myself of my acceptance with God. O, Elizabeth, never shall I forget your kindness in explaining to me the principles of life and salvation. And I feel to return the thanks of my heart to my Father in heaven, that He ever gave me the disposition to yield obedience to them. But I am digressing from the subject. After our last interview, I went to my closet, and poured out my heart in prayer to God, that He would guide me aright, that I might walk in the paths of righteousness, and do His will. After I had done so, I felt a determination to be baptized. I then went to the Elders of the Church, and desired baptism at their hands. I shall never forget how kind and benevolent they spoke and looked. I felt that I loved them at once. Well, I was baptized. As I went, and during the time I was in the water, I prayed the Lord to bless me, and give me a testimony of the truth of the work. After I was baptized I was confirmed by the laying on of hands. O, Elizabeth, I shall never forget the peace and joy that flowed into my heart, even when their hands were

upon my head. Thank God, I was not long without a testimony, and I feel bold to declare it to all mankind. I often think of what you told me, about all things becoming plain to you, after you had received the Holy Ghost. It is just so with me. All things seem so plain now, that I only wonder I did not see them before.

E. Did I not tell you that you should know of all these things, after you had received the Holy Ghost? It is that which enlightens the understanding, enabling us to comprehend even the deep things of God. I am very glad to hear you have a testimony for yourself. Tell me, now, what do you think of God having a body?

M. Why, it is as clear as noon day. I am like you, I wonder how any one can believe in any other God. I rejoice in one who is possessed of body, parts, and passions, who can hear us when we call upon Him, and who is well pleased with us when we do His will. Yes, from the depths of my heart I can sing—"The God that others worship is not the God for me." Then there is baptism for the dead. O that is a glorious principle. I long for the time to come when I shall stand as a Saviour upon Mount Zion. How the mercy and love of God are shown in His giving us the privilege of bringing up our friends in the morning of the resurrection. What a glorious meeting it will be!

E. It will, indeed, Martha. May we be kept faithful to receive these blessings. But tell me what you think of gathering.

M. Why it is the first and dearest wish of my heart. I now see the necessity of leaving these lands, to go to the land of Zion, for in my short experience I have found how hard it is to be a Saint whilst surrounded by evil influences. And when my friends sneer and scoff, the thought of gathering enables me to bear it patiently. I also rejoice to think of meeting with the Prophet of the Lord, for I realise that he is a good man. I long to see him, and to listen to his teaching. O, it will be a glorious day when we leave old Babylon's shores, to go to our "home in the mountains, the beautiful West."

E. It will, indeed, my sister. I knew you would desire to gather when you were set right. You seem nothing loath, now, to leave your home and friends, and this land of freedom.

M. No, indeed, I do not, for I find

that this boasted land of freedom is only free in name. Just do the thing that is right, and instead of being free you will be opposed on every hand. Glorious freedom! People talk of religious liberty! Where is it? If you will believe as they believe, and do as they say, you will be all right. But do the will of the Lord, then your name is cast out as evil, you are persecuted, and evil spoken of, sneers, scoffs, and scorn are your daily portion. Glorious liberty! Let me go from it as soon as possible, to that place where we can enjoy the liberty wherewith Christ has made us free. You make an allusion to my late unwillingness to leave my friends. Alas! I find that now they are friends only in name. They will not stand by me in the hour of trouble, for no sooner was it known that I had become a Saint, than they all turned from me. Some passed me with a contemptuous toss of the head, others did not notice me at all. Some, as I passed, would make a sarcastic remark, while others a little more charitable, would pity me. One and all were agreed that I was no longer fit for their society. There is friendship for you. Still I rejoice in having the answer of a good conscience towards God, and the goodwill of His Saints, and, therefore, I do not mind others.

E. That is right, my sister, "never mind the frowns nor the scoffs of the world." But tell me, do your friends at home oppose you much?

M. Yes, they tried at first what violent means would do. When they found that was of no avail, they tried milder means, but that was just as efficacious as the other. I try to answer them in the spirit of meekness. I pray for them, that they may be blest, and see the error of their ways, repent of all their sins, and be baptized for the remission of the same, for I love my friends, and wish to see them saved in the celestial kingdom of our God. But all that I can do is to pray for them, as they will not listen to reason.

E. That is right, continue to do so, and you shall be blest. Our Saviour has told us to return good for evil, though it is hard to do so, I know from experience. O, Martha, having put our hands to the plough, and taken to ourselves the name of Saints, let us not turn back to the beggarly elements of the world, but let us ever press on till we become perfect in Christ Jesus, for we know that if we

are faithful we shall receive a fulness of glory, which the eye hath not seen, nor the ear heard, nor the heart of man conceived.

M. It is the thought of this, which bears me up amidst trials and difficulties. Pray for me, that I may be kept faithful, and be not overcome of evil, for my heart is often pained and sad in consequence of the things I meet.

E. I will, but be not cast down, for is not the Lord God our helper! And He being for us is more than all that can be against us. We may be assured that not a hair of our heads shall fall without

His notice. Then cheer up, all will yet be well. Seek the society of the Saints, be obedient to the Priesthood, for they are the servants of the living God. Be faithful to that God who has said that He will never leave you nor forsake you.

M. I thank you for your kind advice. I will endeavour to do as you say, and I pray that the Spirit of God the eternal Father may rest upon and bless us abundantly, that the time may soon come when we shall leave these shores, and with all the faithful Saints be gathered home to Zion.

THE SANDWICH ISLANDS' MISSION.

MINUTES OF SEMI-ANNUAL CONFERENCE—ARRANGEMENTS FOR PURCHASING A PRINTING PRESS AND MATERIALS FOR PRINTING THE BOOK OF MORMON, ETC.—NUMEROUS BAPTISMS AND ORDINATIONS.

Honolulu, Oahu, Sandwich Islands, Oct. 31, 1853.

Dear Brother S. W. Richards—Your interesting letter of the 24th June came to hand during my absence on another island.

As you requested me to make further communications, I cheerfully do so, knowing that you and all the Saints in the British Isles feel a lively interest in whatever pertains to the work of the Lord in the last days. I have enclosed with this a copy of the minutes of the last Conference, which closed on the 8th instant. We had a blessed time, the Spirit of the Lord was with us, perfect union and harmony prevailed, and much important business was transacted, among which was the purchasing of a press and materials for printing the Book of Mormon, which is ready for the press, and other matter calculated to diffuse light and intelligence among the people.

We have ordained a good many natives to the various offices, who seem generally disposed to magnify their callings, and who in some instances, have evinced a zeal for the spread of truth, worthy of more enlightened people; and all bid fair to be efficient auxiliaries in rolling forth the work of the Lord upon these lands.

The small pox has raged to an alarming extent in these Islands, over three thousand have fallen victims to its ravages, among whom are about two hundred of the Saints, which has had a tendency to dampen somewhat the ardour of the Saints in this place, but our prospects on the whole are cheering, and we anticipate a mighty

ingathering of the people for the next six months.

It is a general time of health among the members of the mission, and all desire to be remembered to you.

With prayers for your welfare, and the success of the mission under your charge, I subscribe myself your brother in the Gospel,

PHILIP B. LEWIS.

MINUTES OF THE SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE SANDWICH ISLANDS, HELD AT WAILUKU, ISLAND OF MAUI, OCT. 6, 1853.

Present—1 High Priest, 16 Seventies, 3 Elders, and 1 Priest.

Conference opened with singing. Prayer by Elder McBride. Elder Winchester was chosen Clerk.

President Lewis made some remarks upon the progress of the work upon these lands.

On motion of Elder Tanner, President Lewis was sustained in his office.

President Lewis presented his Counsellors—Elders Tanner and Karren, who were sustained in their offices.

The Elders then made representations of their fields of labour, showing the organization of a large number of new Branches, and an increase of nearly three fold since last Conference. [The totals of the representations were as follow—53 Branches, 1 High Priest, 16 Seventies,

29 Elders, 72 Priests, 126 Teachers, 144 Deacons, 170 dead, 62 excommunicated, 1927 baptized since last Conference, 3008 total number of members.]

The Saints generally are disposed to obey counsel, and seek wisdom. The gifts of the Spirit are enjoyed in all the Branches. The small pox has raged upon all the Islands, especially in Honolulu, where some thousands have fallen victims to its ravages, and among the number many of the Saints. There has been some persecution, which has tended to give impetus to the spread of truth, and the Saints greatly rejoice in the progress of the work of the Lord upon these lands.

The first business before the Conference, was the necessity of printing the Book of Mormon at the earliest period, it being ready for the press.

Next was discussed the propriety of procuring a press for the use of the Mission, as much printed matter was necessary for the instruction of the people.

Motioned and carried, that a press and materials be purchased at the earliest date.

Motioned and carried, that a Committee of three be appointed to transact all business relative to raising means, and procuring said press; and that said Committee be authorized to choose such fields of operation, and auxiliaries to aid them in accomplishing this object, as they deem necessary. Elders Karren, Johnson, and Lewis were appointed as said Committee.

Motioned and carried, that we take into consideration the selection of some suitable location for the gathering of the Saints upon these lands, agreeable to counsel received from President Young.

After due consideration, Elders Hammond, Dennis, Johnson, Tanner, and McBride, were appointed a committee to make selections, and transact all business necessary for the accomplishing of this object, and to report by circular the result of their labours.

The subject of procuring a vessel for the use and benefit of the Saints was then taken into consideration, but was deferred for a time.

As the Saints had previously been abridged in their rights in regard to the use of schools, that subject was taken up, and Elders Johnson, Cannon, and Tanner, were appointed a committee, to draft a memorial to the proper authorities, setting

forth our grievances in regard to this matter.

Next in order came the distributing of the Elders to the fields of their future labour.

Motioned and carried, that Elders be appointed by this Conference to preside over the different Islands.

Elder Tanner was appointed to preside over Hawaii; Elder Reddick N. Allred, to preside over Maui; Elder H. W. Bigler, to preside over Oahu; and Elder William Farrar, to preside over Kauai.

Motioned and carried, that Molokai be a separate Conference, and that Elder Woodbury preside over it.

Elders Karren, Rice, Snider, Lawson, Keeler, and Linn, were appointed to Hawaii; Elder McBride and Priest Wolverton, to Kauai; Elders Hammond and R. A. Allred, to Maui; Elder Green, to Molokai; Elder Hawkins, to Oahu; and Elder Winchester, to Honolulu, to labour as the Presidency may direct.

Motioned and carried, that this Conference highly approve of the labours of Elder Johnson for the last six months in Honolulu, and that we assign that place as the field of his future labours, when not engaged elsewhere in the business of the Committees.

Twenty-two native Elders and Priests were appointed to travel in conjunction with the foreign Elders.

Motioned and carried, that all remaining officers be subject to the call of the Presidency of their respective Conferences.

Conference adjourned until the 8th inst., in order to meet with the native Saints in Conference, to lay before them the business already transacted.

The business was joyfully received, and heartily concurred in, at the Conference of the native brethren, by a congregation of some fifteen hundred souls, who listened with deep interest to all the teachings on the occasion.

During Conference, some thirty persons were baptized. Twenty-two were ordained Elders; twenty-nine, Priests; sixteen, Teachers; and twelve, Deacons.

Considering the extreme poverty of the native Saints, a laudable zeal was manifested by them, and a disposition to sustain the Committee, in procuring and establishing a press for the printing of the Book of Mormon and other publications.

A general feeling to gather out from

the surrounding influences to some separate location, seemed universal among them.

Saturday, October 8th.

The Elders' Conference was again convened. Opened with singing. Prayer by President Lewis.

The disposition of an invoice of books ordered from England was taken into consideration.

Motioned and carried, that the books be subject to the control of the Committee of three.

The subject of translating suitable portions of our works into the native language was next taken up.

Elder Farrar was appointed to prepare a Synopsis of the Scriptures; Elder Hammond, to translate portions of the Book of Doctrine and Covenants, relating to

Church Government, &c.; Elder Woodbury, to prepare Selections of Hymns adapted to our form of worship; and other Elders acquainted with the native language, to be employed in translating as the Presidency might deem proper.

Motioned and carried, that we visit the crater Haleakala for recreation and geological observation, under the direction of the Presidency.

Motioned and carried, that Conference be adjourned until April 6, 1854, at a place which the President and his Counsellors may designate.

Closed with singing. Prayer by Elder Tanner.

PHILIP B. LEWIS, President,
JOHN E. B. WINCHESTER, Clerk.

THE SCANDINAVIAN EMIGRATION.

Liverpool, January 27, 1854.

Dear Brother—I address you a few lines in order to acquaint you further in relation to the emigrating Saints whom I accompanied to Liverpool on the 10th.

You are already informed that they were placed in comfortable quarters, and were generally well, excepting some children, who were afflicted with colds, in consequence of which, fever ensued, causing the death of twenty-two children, and two adults. Those of the company who have thus been sorely afflicted in the loss of their relatives, have borne it with a degree of patience characteristic of Saints of God.

The company embarked on board the *Benjamin Adams*, for New Orleans, on the 22nd. They passed the examination of the doctor on the 24th, when he decided that fifteen were not then in suitable health to go. They were accordingly taken to the hospital, where they will remain until they are judged able to go, when they will be forwarded to New Orleans.

I have now accomplished all that I can

do, in relation to the emigration of the Scandinavian Saints.

During my present stay in England, I have much enjoyed a short visit with the Saints of Birmingham, Worcester, and Cheltenham. I have also had the privilege of enjoying your society, listening to your counsels, and being participant of your hospitality, and I feel greatly refreshed in body and spirit.

As duty now calls me to my field of labour, I intend leaving to-morrow morning for Copenhagen. I desire an interest in your prayers, and in the prayers of all the faithful Saints, that I may be preserved, and be enabled to accomplish a good work, and in the due time of the Lord, to return safely to Zion.

Praying that the Lord will pour out His choicest blessings upon you, as He has hitherto done. I remain your fellow-labourer in the cause of truth,

JOHN VAN COTT.

President S. W. RICHARDS.

VARIETIES.

PRIDE costs us more than hunger, thirst, and cold.

THE shortest passage, yet, of a sailing ship across the Atlantic, was made by the new clipper ship *Red Jacket*, Captain Eldredge, arriving in the Mersey, Jan. 24, thirteen days, one hour, and twenty-five minutes from New York.

WHAT is the best government? That which teaches us to govern ourselves.

TIME, with all its celerity, moves slowly on to him whose whole employment is to watch its flight.

SOME mischievous wags one night pulled down a turner's sign, and put it over a lawyer's door; in the morning it read, "All sorts of turning and twisting done here."

THE *Tayleur*, a fine new government emigration ship, left Liverpool, Jan 20th, first trip, for Melbourne, and in about thirty hours after was driven a total wreck on the rocks off Lambay Island, about 378 lives being lost.

WE are not to suppose that the oak wants stability, because its light and changeable leaves dance to the music of the breezes—nor are we to conclude that a man wants solidity and strength of mind because he may exhibit an occasional playfulness and levity.

THE CHINESE seem to think dancing a useless fatigue. When Commodore Anson was at Canton, the officers of the *Centuri* had a ball, upon some court holiday. While they were dancing, a Chinese, who surveyed the operation, said softly to one of the party, "Why don't you let your servants do this for you?"

TO repress a hard answer, to confess a fault, or to stop (right or wrong) in the middle of self-defence, in gentle submission, sometimes requires a struggle almost like life and death: but these three efforts are the golden threads with which domestic happiness is interwoven; once begin the fabric with the wool, and trials shall not break or sorrow tarnish it.

SENATOR RUSK was present on one occasion at an Indian talk, when a man drove up with a barrel of whiskey. An old Indian, who was sitting by, fixed his eye on the barrel, and after looking earnestly for some time, said, "Mr. Rusk, do you know what is in that barrel?" "Why, it's whiskey, I presume," said Mr. R. "No, not so," said the Indian, "there are about a thousand songs, and fifty fights in that barrel."

THE UTAH QUESTION.—Messrs. Editors:—Before you close the door upon the prospective State of Utah, on account of its "domestic institution" of polygamy, suppose you look around and ask whether you will not be obliged to drive the good old State of Maryland from the Union, upon grounds very similar. Granting, (for the sake of argument merely,) that the religions or customs of a State, provided with a "Republican form of government," is a matter within the legitimate view of Congress, when passing upon its admission into the Union, how does it happen that Maryland has never been complained of, on account of her peculiarities? It may be news to you, (and to the N. Y. Tribune also,) but the fact is, in that State, a man may legally marry his own daughter; and it has been decided by no less authority than the Supreme Court of the United States, speaking through the present Chief Justice of that Court, (14 Peters' Rep. 178,) that, by the laws of Maryland, the issue of such a marriage may inherit. For my own part, I consider the laws of Utah far preferable in this particular, to those of Maryland.—*Pittsburgh Dispatch*.

OCCASIONS OF DUELS.—Colonel Montgomery was shot in a duel about a dog; Captain Ramsey, in one about a servant; Mr. Fetherston, in one about a recruit; Sterne's father, in one about a goose; and another gentleman, in one about "an acre of anchovies." One officer was challenged for merely asking his opponent to enjoy the second goblet; another was compelled to fight about a pinch of snuff; General Barry was challenged by a Captain Smith for declining a glass of wine with him at a dinner in a steam-boat, although the General had pleaded as an excuse that wine invariably made his stomach sick at sea; and Lieutenant Crowther lost his life in a duel because he was refused admittance to a club of pigeon shooters! What contemptible folly in men it is, to risk their lives in order to settle such trivial disputes as these! And then how does the result of a duel really settle the dispute, any more than the result of jumping together from a precipice, or any similar jeopardy of life and limb.

TIME.—As in money, so in time, we are to look chiefly to the smallest portions. Take care of the pence, and the pounds will take care of themselves. Take care of the minutes, and the hours and years will take care of themselves. Gold is not found in California for the most part in great masses, but in little grains. It is sifted out of the sand in minute particles, which, melted together, produce the rich ingots that excite the world's cupidity. So the spare pieces of time, the shreds, the odds and ends of time put together, may form a great and glorious and beautiful work. Hale wrote his Contemplations when on his circuits. Dr. Mason Good translated *Lucretius* in his carriage, while, as a physician, he rode from door to door. One of the Chancellors of France penned a bulky volume in the successive intervals of daily waiting for dinner. Doddridge wrote his *Expositor* chiefly before breakfast. Kirke White studied Greek, went over the nouns and verbs, as he was going to and from a lawyer's office. Burney learned French and Italian while riding on horse-back. Franklin laid the foundation of his wonderful stock of knowledge in his dinner hours and eyenings, while working as a printer's boy.